Regd. No. L.-2942

ان الدين عند الله الاسلام

Digitized by Khilafat Library Rabwah

The REVIEW of RELIGIONS

Edited by A. Q. NIAZ, B.A.

XXXVII, No. 10

October, 1938

CONTENTS

- Conflict of Religions in Modern India and the Right of Conversion
- H. G. Wells in the Role of a Historian
- The Miracles of Jesus as Recorded in the Gospels : Their Character and Value
- The Meaning of Jinn as used in the Holy Quran and the Hadith
- Notes and Comments :
  - —Religious Instruction in Indore Schools
  - —Efforts to Cure Indifference to Religion

QADIAN

آزادی

جان اسٹورٹ مل کی کتاب لبرٹی کا صحیح اور بامحاورہ ترجمہ جو سایات کے درس کا ایک اہم جزو ہے۔ مل انگلستان کے ان ارباب فکر میں سے ہے جس نے اپنی بلند خیالی اور زور قلم سے یورپ کے اہل فکر میں اپنا لوہا منوالیا۔

مترجمہ

جناب سعید انصاری صاحب ایم اے (کولمبیا)

مقدمہ از پروفیسر محمد مجیب صاحب بی اے (آکسن)

قیمت عہ

مکتبہ جامعہ دہلی

معاہدہ عمرانی

از ژاں ژاک روسو

مترجمہ ڈاکٹر محمود حسین خاں صاحب ایم اے۔ پی ایچ۔ ڈی

حریت، اخوت اور مساوات جس کا روحانی پیام دنیا کو اسلام نے پہنچایا تھا اس کی سیاسی تبلیغ یورپ میں روسو کے معاہدۂ عمرانی نے کی، روسو کا کمال یہ ہے کہ اس نے سیاست مدن کے دقیق مسائل باتوں باتوں میں سمجھا دئے ہیں۔ اس کی یہ کتاب جو معنوی حیثیت سے فلسفہ سیاست کی سب سے اہم کتاب ہے زبان اور طرز بیان کے لحاظ سے سب سے سہل ہے۔ قیمت عہ

مکتبہ جامعہ دہلی

Digitized by Khilafat Library Rabwah

IF . . .

YOU WANT TO KNOW

What Islam Stands for, what is its message for humanity, how does it seek to raise man from the lowest depths of degradation to the highest pinnacles of glory—economically, morally & spiritually

READ

AHMADIYYAT OR THE TRUE ISLAM

By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad

HEAD OF THE AHMADIYYA COMMUNITY AND THE GREATEST LIVING AUTHORITY ON ISLAM

The book deals in a simple and lucid manner, briefly but fully and completely, with all the different aspects of the teachings of Islam.

BOOK DEPOT, QADIAN, Pb., India

The

Review of Religions

Vol. XXXVII. OCTOBER 1938 No. 10.

Digitized by Khilafat Library Rabwah

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

CONFLICT OF RELIGIONS IN MODERN INDIA AND THE RIGHT OF CONVERSION

IN Modern India three great religions are struggling for supremacy - Hinduism, Islam and Christianity. The struggle between Hinduism and Islam is many centuries old, while Christianity entered the field in the 18th century.

When we study the history of this struggle, a number of conclusions at once rise to the surface :—

1. Hinduism was firmly established in the land when the struggle began.

2. Notwithstanding, it has continued steadily to lose ground.

3. At the present moment, too, it is fighting a losing battle.

4. Starting from a few insignificant thousands, the number of Muslims has risen to 80 millions.

5. Christianity made little progress until 1872. Since that date, however, it has shown a remarkable increase, the number of Christians rising to 4,464,396 in 1921 from 1,246,288.

Digitized by Khilafat Library Rabwah

6. The classes most receptive of Christianity are those outside the Hindu System, or those whom Hinduism regards as degraded. Conversions from Islam have been relatively scarce (*vide Encyclopædia Britannica*).

Looking for some explanation of the great weakness displayed by Hinduism when brought face to face with missionary religions in the field, the following suggest themselves :

(*a*) The vast multiplicity of its gods, their number running, as it does, into tens of millions. There are so many of these gods that for an ordinary man in the street it is impossible to have any clear idea about them. And when he does not know them, the thought of their existence does not enter into his daily life : he lives, practically, as though they did not exist. From this position, should he begin to think and reason out things rationally for himself, it is easy—perhaps natural for him—to slip into a state of mind which denies their existence altogether. Then he looks round in search of a better conception of the deity, something simpler and easier of comprehension, so that he may build his spiritual life around it and give it a body, so to say.

(*b*) The iron rigidity of its caste system, condemning some to a low status of life while raising others to a high one, jars upon the inborn nobility of man and, as soon as the reaction becomes sharp enough, there is a revolt against it.

(*c*) Hinduism is totally devoid of the power to absorb and assimilate converts from other creeds. You are a Hindu if you are born a Hindu : otherwise you cannot become one. Those who are aware of the sentiments of the orthodox Hindus in this respect know how difficult—even impossible—it is to persuade them to intermarry or interdine with new converts. Hinduism, thus, is a fold to which there is no way in. The sheep inside, however, are free to run out and scatter in any direction should they feel disposed to do

Digitized by Khilafat Library Rabwah

so; but even they cannot really be permitted to re-enter in case they should like to return.

Hinduism, thus, is always on the defencive: it is unfit constitutionally to take up the offensive. And in warfare those who remain always on the defencive, they have no chance to gain victory.

(*d*) The Hinduism of the masses, when analysed, is no more than a narrow groove of social restrictions which, under modern conditions, can not last; while the Hinduism of the learned Pandits consists of the jealous preservation of class privileges, over and above which there is nothing in it beyond a confusing mass of abtruse philosophical theories, too vague and lost in the mists to be intelligible to the common man, and far less likely to benefit him in any way in his life. —endless transmigrations of the soul, and the subtleties of Yogi and Vedantic philosophy, etc.

(*e*) The forbidding bulk of Hindu scriptures in a language with which the Hindu masses have entirely lost touch. Sanskrit is now a dead language and has been so for some centuries.

Islam on the other hand is as strong in these (and many other) points as Hinduism is shaky.

(*i*) Conception of the Deity is supremely clear, essentially simple, but superfine with all. لا إله إلا الله "There is no one worthy of worship but Allah" الحمد لله رب العالمين "All praise is due to Him alone: He alone is Perfect. He is the Creator, the Sustainer and the Developer of all grades of life, of all planes of existence. He is no sectarian deity: He does not belong to any one class or group of men more than, or to the exclusion of others: all are equal in His sight. It is necessary for us to render Him absolute obedience because He is our 'Rabb': the Divine Scheme aims at our development—an endless evolution—and by disobeying Him we

Digitized by Khilafat Library Rabwah

would be putting obstacles in our own way. He alone is Self-subsistant: everything else depends upon Him for support. He does not beget, nor was He begotten. لا تدرکه الابصار و هویدرک الابصار "He can not be seen with the physical eyes, but He reveals Himself to the eyes of man."

(*ii*) The same simplicity and reasonableness characterises the entire body of Islamic doctrine and belief. Its devotional ritual, too, is extremely simple, while it is heartfelt, deep and impressive. There is no ringing of bells, no blowing of conches, no elaborate pageantry of priests, no candles, no flickering lights and shadows, no air of mystery, no singing, no music to stupefy the senses or to induce false ecstacies—nothing but a human call to prayer and man standing in supplication before his Creator and Lord. No shrine is necessary, nor any altars. If the devotee can afford to have a roof over his head so much the better; otherwise, the whole wide earth and its open spaces are his chapel.

(*iii*) There is no tyranny of caste in Islam. There is no untouchability; no shutting of the gates of the temple in the face of the devotee however humble or lowly his position in society. Neither can seats be reserved in the church by the nobles or the rich: a beggar and a king would stand shoulder to shoulder, should they happen to enter the mosque together.

(*iv*) And, not to mention scores of other reasons, Islam has a matchless capacity to absorb newcomers. As soon as a man joins this faith, Islamic society receives him with open arms. People forget what you were before you became a Muslim; they are not interested in that: they only know you as a Muslim first and last—for every purpose and in every way, as one of their own number.

Small wonder therefore if the number of Muslims has risen to 80 million in India.

Digitized by Khilafat Library Rabwah

It may here be observed in passing that the political prestige enjoyed by Muslims in India for a number of centuries is not the only reason why Islam has spread at such a remarkable rate of progress: continued political prestige is not even the main explanation, for, no Muslim dynasty has ever ruled over China, yet the number of Muslims in that remote country is no less than 40 million.

Among factors favouring the growth of Christianity at the expense of Hinduism may be mentioned (*i*) comparatively speaking more precise religious conceptions; (*ii*) a scripture that even a busy man can hope to go through at least once in his lifetime (which naturally gives the religion a better hold upon the mind than can otherwise be possible); (*iii*) well financed, well organized missionary activity; and (*iv*) the advantage which Christianity enjoys owing to the political and cultural dominance of Christian Europe.

Defencive Armour of Hinduism

In a struggle in which her rivals have so many advantages over her, Hinduism, as though by instinct, has entrenched itself behind an impeneterable will of social and economic boycott of non-Hindus—an age-old weapon in her hands for exploiting which her technique is perfect. A Hindu will not intermarry with non-Muslims; nor will he partake of food or drink that has been touched by a non-Hindu. Not to eat anything touched by a non-Hindu also necessitates not buying from non-Hindus, so that the economic boycott follows naturally from the social boycott.

When Hinduism entered India and subjugated the original inhabitants, this was how it sought to safeguard itself from getting tainted by the religion and culture of the subject races. As in this instance it succeeded admirably, Hinduism again had recourse to this weapon when challenged by Islam and Christianity.

Digitized by Khilafat Library Rabwah

It is interesting to speculate what would have been the course of the struggle between Hinduism and Islam had Hinduism not taken shelter behind this wall of "untouchability." In the absence of untouchability, with increased and better contacts between Hindus and Muslims, Hinduism, possibly, might well have disappeared altogether from India. In any case it could not have gained the economic strength, which it now has, without the help of this weapon.

However, when we look at the ultimate net result, Hinduism does not seem likely to gain anything by this novel method of defence The measure has created widespread revolt against Hinduism and the depressed classes are threatening to leave the Hindu camp *en-bloc*. If such a thing comes to pass, Hinduism in India will receive a blow from which it is not likely to recover ever again.

A Deplorable Aspect of the Struggle

But even though entrenched behind this ring of steel, Hinduism has ever continued to lose to Islam and Christianity. Feelings of exasperation caused among the Hindus by this state of affairs have repeatedly found vent in campaigns of vilification against the Holy founder of Islam—a circumstance that has done the greatest harm to the cause of Indian nationalism by intensifying the communal question. Events connected the "Rangila Rasul" case, the "Vartman" case, the violent end of Pandit Shardhanand, and the Rajpal case are a few incidents, taken by way of example, from a long chain.

The "Shuddhi" Movement

Side by side with the campaign of vilification against the Holy Prophet with a view to discredit Islam in the eyes of the public, prominent Hindu leaders have also done their best to throw open the gates for converts and for the members of those classes which high caste Hindus regard, strictly speaking,

Digitized by Khilafat Library Rabwah

as being outside Hinduism proper. But attempts along these lines have not met with any degree of success. The Shuddhi Movement was started by members of that modern sect of Hinduism called the Arya Samaj. In 1922 and 1923 it was at its height when an organised attempt was made on a large scale to receive the "Malkanas" of the United Provinces back into Hinduism. The field had been carefully prepared beforehand by Arya Samaj workers, notably in the two districts of Agra and Mathura and a strip of territory belonging to Bharatpore State. The movement acquired some momentum at first but within two years it had killed itself, mainly because the "Malkanas" who had undergone "Shuddhi" (purification) were disillusioned soon after when they discovered that caste Hindus, in spite of lip-professions of all kinds, were not prepared to give them equality of social status by intermarrying and interdining with them. The experiment in that field was such a disasterous failure that little has been heard of the movement since.

But owing to political necessity of a pressing and urgent nature much has lately been heard with regard to uplift work among the "Untouchables", now popularly called the Harijans. Dissatisfaction among the depressed classes against caste Hindus has been gaining force and volume for centuries. But now the cry has suddenly become insistent and there is new note of self-resolve in it. The untouchables are in no mood to go on begging endlessly for what belongs to them as their birthright. The Harijans number about 70 millions—almost one-third of the entire population of India. Hinduism, inclusive of the depressed classes, enjoys majority in India of 2 to 1. Hinduism shorn of these classes would find itself reduced to the position of a minority, which involves all the difference that there is between power absolute and a state of helplessness. The menace to Hinduism is thus so clear and so imminent that in order to avert disaster some Hindu leaders, if they could have their way, would at once purge Hinduism of all class distinction

Digitized by Khilafat Library Rabwah

by removing untouchability and all that goes with it. But by far the greater majority of the caste Hindus are by no means ready or likely to swallow this big and bitter pill. With the tide of political consciousness rising ever higher day by day, it is impossible, on the other hand, to continue to cheat the untouchables out of heir rights. So we find Hinduism standing between the devil and the deep sea: either it must remove untouchability and so de-Hinduise itself that within half a century it might well become unrecognisable; or guard itself against this danger by reconciling itself to the loss of the untouchables and the consequent sudden and irrevocable fall in its fortunes, as far as its political future is concerned, any way.

A Most Grave Issue

But both these alternatives are equally unpleasant for Hinduism to contemplate; it would, rather both eat its cake and still have it. The crux of the situation, as some high placed Hindu leaders see it, is that the untouchables have to be dissuaded from deserting Hinduism, for which purpose it is necessary that the caste Hindus should give them equal social status and equal rights. As, however, the caste Hindus, are not prepared to do this, the depressed classes cannot be dissuaded: they will have to be prevented by means of legislation from deserting Hinduism. The idea seems to be a stop to the missionary activities of Islam as well as Christianity by making a law against conversion.

Gandhiji's antipathy to missionary activity in India, the effect of which on Hinduism has been so disasterous, has been known for some years to those who are interested in these activities either on behalf of Islam or Christianity. But few realise that his dislike is deep enough to make him contemplate, in all earnestness, the desirability of calling in the aid of the legislature in order to prevent the depressed classes from parting company with Hinduism. In its July issue the *World Dominion*, in the course of an article

Digitized by Khilafat Library Rabwah

entitled: "The Battle for Brotherhood in India Today," makes the following startling revelation:

"In Jubbulpur two years ago, I asked Mr. Gandhi whether he would favour untouchables becoming Christians, if thereby they could achieve a greater measure of life than was possible to them as long as they remained untouchable Hindus. 'Under no circumstances do I favour their becoming Christians' was his unequivocal reply. 'Let them seek uplift in Hinduism. They are better off without uplift in Hinduism than with uplift in Christianity.'" (Page 256.)

Legislation to Prevent Conversion

The same article further contains the following paragraph:

Mr. Gandhi recently came to Nagpur to see Bishop V. A. Azariah, the great Christian Indian leader of the Christian forces in India, and Bishop J. W. Picket, the author of that epochal book *Christian Mass Movements in India*, in regard to the movements to Christ numbering two hundred thousand per annum from amongst the oppressed classes. 'We shall not allow conversions to continue,' Mr. Gandhi exclaimed in conclusion of a three-hour conference. The Christian leaders pointed out to Mr. Gandhi the unquestioned improvement which had come to the oppressed classes' people who became Christians, and tried in every way to induce him to say that he was in favour of any amelioration of their lot. But his position remained adamant, namely, that it was better for the depressed classes to suffer in Hinduism than to be relieved in Christianity. Of course he would not say this. He simply refuses to admit that the Oppressed classes who have become Christians are at all improved. At the conclusion of the Conference Mr. Gandhi said to Bishop Azariah, 'You Christians must stop preaching to and making disciples among the Depressed classes. If you do not, we shall make you. We shall appeal to the educated Indian

Digitized by Khilafat Library Rabwah

Christians ; we shall appeal to your home constituency ; and if those fail we shall prohibit by law any change of religion and will back up the law by the force of the state ' ". (Page 261).

The Right of Conversion

If the above quotation gives an accurate version of what Gandhiji said on the occasion in question, it raises a most serious and far-reaching issue—the freedom of religion in future India. Unfortunately the article in question has not mentioned any grounds on which Gandhiji takes his stand, but there are other indications as well that the thoughts of Hindu leaders are turning to legislation in order to stop conversions from Hinduism. The *Social Reformer* for instance, has written more than once on the subject in this strain.

That Hinduism is being sore pressed by rival religions whose principles and teachings make a stronger appeal to the hearts of men is indeed unfortunate for Hinduism, and a clear proof of its weakness ; but that, surely, cannot be regarded as a justification for depriving the people of India of the right of free choice in the matter of religion. Hinduism should fight out the battle, argument for argument and appeal for appeal. To seek shelter under legislation, apart from the question of its possibility and practicability, would be tantamount to an open and abject admission of defeat unworthy of a great religion like Hinduism.

Some people try to differentiate between the change of religion on self-initiative and the right on the part of others to convert a man to any set views which they hold to be true. With regard to change of religion on the part of a man on his own initiative, there can be no moral justification for depriving a man of this right. It seems incredible that a man like Gandhiji should be in favour of prohibiting by law any change of religion. He,

Digitized by Khilafat Library Rabwah

possibly, might have said that he would try by means of legislation to stop conversion, for, the Indian National Congress has, by means of repeated declarations, guaranteed complete freedom to profess and practice any religion. But even if we understand him to have expressed himself in favour of depriving people of the right to convert others, it amounts to the same thing.

Just as there can be no justification for depriving people of the right to forsake one religion and begin to profess another, there is no justification for taking away from them the right to convert others to their own views.

It would perhaps be urged that attempts at conversion give rise to religious controversies between followers of rival religions which threaten public peace, not infrequently causing actual disorder, even bloodshed. But political controversies, too, excite popular passions no less than religious controversies; are we to understand, then, that those who are in favour of stopping religious conversion by law would also stop political conversion by the same means.

But why confine ourselves to political controversy; every new idea, be it in the domain of any science or branch of learning whatsoever, excites popular passions no less when it enters a new field where it was not known before. Hindu leaders, with justice, cannot undertake to stop religious conversion on the score that they cause violent controversies, unless they are also prepared to pass a law that no new idea in any field of human activity or learning would be tolerated.

Conversion by Unjustifiable Methods

If, however, in the methods adopted to secure conversion there be anything that is not morally justifiable, legislation can be passed to put an end to those questionable practices. Beyond this it would be idle on the part of Hindu leaders to hope that they can persuade or coerce the scheduled classes, the Muslims and the Christians to pass a law prohibiting change of religion, or which takes away from the people the right of conversion.

Digitized by Khilafat Library Rabwah

H. G. WELLS IN THE ROLE A HISTORIAN

H. G. Wells is a great writer of international fame, known and admired wherever English is understood. But the branch of literature for which he is specially suited, on account of natural gifts of mind and a life-long training, is Fiction, which, essentially, is a product of the writer's own imagination. Even in the field of fiction he specially excells in what he himself prefers to call " fantasies of possibility," to which catagory belong "The War in the Air," " The World Set Free," " The First Men in the Moon " and other similar delightful stories from his facile pen.

It is obvious, however, that for writing History quite different qualities of the mind are required : the vocation of turning out fiction by the shovelful can hardly be regarded as the best kind of apprenticeship to qualify a man for the responsible task of portraying the past. The result is that in Mr. Wells' mind there seems to be a latent vein of something that almost borders on contempt for historians of the scholarly type "who maintain a standard of fine precisions," for, they can give to the reader only "accumulated material"; they can not supply him with "assembled massed effects" in a handy volume.

World history, of course, has to be studied in "assembled massed effects" before it will yield of its best, and in order to benefit the man in the street it is necessary that it should be reduced to the dimensions of a reasonable volume which it may not be impossible for a man of little leisure to go through. But no matter how urgent the need for such a volume, it does not free a historian from the sacred obligation of his calling with regard to meticulous and scrupulous fidelity to facts. Brevity should not result in inaccuracy, nor should the urgent nature of the requirement impel a historian, professional or amateur, to undertake

Digitized by Khilafat Library Rabwah

to produce a book of the desired kind without pausing to make sure that he has got his facts right.

To undertake to write history is to undertake a duty upon the proper discharge of which depends the future of the human race,—to a very large extent, at any rate. A wrong perspective of the past cannot, with reason, be expected to yield the true value of those Lessons which human beings must learn if civilisation is to be saved and further progress insured for man. And a perspective to be correct in the whole, must also be correct if taken in parts, as a wrong valuation of any of the parts would affect the comparative value of all the rest.

In this important point, unfortunately, both *The outline of History* and *A Short History of the World* by this powerful writer are glaringly defective in some instances. For example, let us scrutinise what he has to say with regard to the Holy founder of Islam, may the peace and blessings of God be upon him. This portion in the two books consits of two kinds of passages (1) statements of certain facts and (2) the author's opinion, comments, or conclusions based upon those facts.

No. (2) we leave out of consideration for the present. Every one is entitled to form his own opinion with regard to things, but as far as the statement of facts is concerned, sacrifice of truth is always reprehensible, especially when it is due to a historian coming to his task in unhealthy haste, without taking the trouble to equip himself properly for the task in point of preparatory study and the mental attitude with which he approaches his work.

The outline of history contains a wrong statement of facts in a number of glaring instances. Here are some of them:

(1) "He (the Holy Prophet) does not seem to have been a very useful trader, but he had the good

Digitized by Khilafat Library Rabwah

fortune to find favour in the lady's eyes....." (*The outline of History*, 1931 edition, page 601.)

The reference here is to a period of the Holy Prophet's life prior to the commencement of his ministry. When he grew up into a young man, it was suggested to him by his uncle and guardian that he should engage in some business occupation The Holy Prophet gladly accepted this suggestion and the result was his journey, with a commercial caravan, to Syria, as the managing agent of a rich and noble Meccan lady, a widow, who carried on business activities on a fairly large scale. The transactions handled by the Holy Prophet during this journey yielded satisfactory results, paying a handsome profit on the outlay.

It is with regard to this journey, that Mr. Wells has made the above statement, which, as we shall indicate presently, does not accord with the facts of the case as recorded by the original sources, and accepted by all later historians (Europeans not excluded) who have written with and degree of freedom from bias against Islam and its holy founder.

It should be noted that the point involved is not a trifling matter : it concerns the fundamentals of the Holy Prophet's character and of Hazrat Khadija's, his first wife. The estimate formed by the reader with regard to the character of these two would affect, to no small extent his ultimate decision with regard to the value of Islam as a religion.

In order to show that Mr. Wells has got his facts wrong, all that we need do here is to give a quotation from *The Life of Mohammad* by Sir William Muir. This quotation is all the more effective for our purpose as it mentions the original authorities on the basis of which Sir William takes his stand :

" Thus respected and honoured, Mohammad lived a quiet retired life in the family of Abu Talib, who (as we have seen) was prevented by limited means from

Digitized by Khilafat Library Rabwah

occupying any prominent position in the society of Mecca. At last finding his family increase faster than the ability to provide for them, Abu Talib bethought him of setting his nephew, now of mature age, to earn a livelihood for himself. Mohammad was never covetous of wealth, or at any period of his career energetic in the pursuit of riches for its own sake. If left to himself, he would probably have preferred the quiet and repose of his present life to the bustle and care of a mercantile journey. He would not spontaneously have contemplated such an expedition. But when the proposal was made, his generous soul at once felt the necessity of doing all that was possible to relieve his uncle, and he cheerfully responded to the call. The story[1] is as follows: When his nephew was five-and-twenty years of age Abu Talib addressed him in these words: 'I am, as thou knowest, a man of small substance; and truly the times deal hardly with me. Now here is a caravan of thine own tribe about to start for Syria, and Khadija, daughter of Khuwaeilid, needeth man of our tribe to send forth with her merchandise. If thou wert to offer thyself, she would readily accept thy services.' Mohammad replied: 'Be it as thou hast said'. Then Abu Talib went to Khadija and inquired whether she wished to hire his nephew, but he added: 'We hear that thou hast engaged such a one for two camels, and we should not be content that my nephew's hire were less than four'. The matron discreetly answered: 'Hast thou asked this thing for one of a distant and alien tribe, I would have granted it; how much rather now that thou asketh it for a near relative and friend.' So the matter was settled, and Mohammad prepared for the journey. When the caravan was about to set out, his uncle commended him to the men of the company. Meisara, a servant of Khadija, likewise travelled with the caravan in charge of her property. The caravan took the usual route to Syria, the same which Mohammad had traversed with his uncle thirteen years before. In due

1. Hisham, p. 119 f.; At-Tabri ii. 1127 f.; Ibn Sa'd, p. 82 f.

Digitized by Khilafat Library Rabwah

time they reached Basra, on the road to Damascus, about sixty miles to the east of the Jordon. The transactions of that busy mart, where practised merchants of Syria sought to over-reach the simple Arabs, were ill suited to the tastes and habits of Mohammad; yet his natural sagacity and shrewdness carried him prosperously through the undertaking. ***He returned from the barter with the balance more than usually in his favour.***" (*Italics ours.*)

(2) "To anyone visiting Mecca about A.D. 600 he (the Holy Prophet) would probably have seemed something of a loafer.....". (***The outline of History***, page 601.)

Now let us see in what light was the Holy Prophet regarded by his contemporaries at the time to which Mr. Wells is referring in this passage. The Holy Prophet was born in A.D. 570; so that in A.D. 600 he was thirty years of age. We have just seen that he engaged in business at the age of 25 and conducted it with "sagacity and shrewdness". In addition to the mercantile journey spoken of in the quotation just given from Sir William Muir, the original sources of history contain record of similar journeys to Syria and Yaman on a number of other occasions.

According to dictionaries of the English language the word loafer means a person who by preference spends his time in idleness. In modern common usage the word has a suggestion of the disreputable. For instance a respectable man in other respects would not be called a loafer on account of enforced idleness through lack of opening for a paying career or because his means enable him to devote his leisure to mental development through contemplation and a chaste retiring life.

Had the Holy Prophet's reputation in those days been that of a loafer, as Mr. Wells would have us believe, a level-headed business woman of established business capacity would never have selected him for the

Digitized by Khilafat Library Rabwah

post of her business manager. Business-men and business-women in those days were no different from men and women of that category in our own day. Many of them would do you a favour if you approach them for it, and some of them have the nobility of soul to do a good turn to a fellow even unasked. But, though you go searching for such a one, you won't find a member of that class prepared to risk ruin by placing an incapable man at the head of his concern merely to please a friend or a kinsman.

Hazrat Khadija, the lady in question, was a widow of noble birth and mature years, having been married twice before. She was therefore, no impressionable girl in her teens. For her goodness and piety she was known by the name of "Tahira" in Mecca, *i.e.*, "the pure". That she was the owner of a prosperous business concern, anybody can read for himself in *Tabaqate Ibn Sa'd*, wherein it is mentioned that the volume of merchandise belonging to her alone often equalled the goods belonging to the entire Quraish caravan.

So much for Hazrat Khadija's evidence on the point. Now let us see what was the verdict of the Meccan public with regard to the Holy Prophet at this stage of his life.

The Ka'ba, the most sacred temple in Pagan Arabia, (also the most sacred place in the eyes of Muslims) was rebuilt once in A.D. 605. The story of this rebuilding is very interesting and instructive with regard to the national psychology of the pre-Islamic Arab, but here we would refer only to those aspects which bear upon the point under discussion. When the walls rose high enough for the famous Black Stone to be placed in position, a serious dispute arose as to who should have the honour of setting it in the wall. Each sub-tribe claimed the distinction for itself and passions rose so high over the issue that many took extreme irrevocable vows, with fingures plunged in a bowl full of blood (a barbarous custom of pagan Arabia),

Digitized by Khilafat Library Rabwah

that they would submit the matter to the test of the sword and die rather than let the honour go outside their own particular sub-tribe. Construction work had to be suspended and responsible leaders racked their brains for a solution of the difficulty. But the deadlock continued until a man proposed that the dispute be submitted to the arbitration of whoever, after that, should chance to be the first to enter the precincts of the Ka'ba. This way out of the impasse was acclaimed by everyone with delight, and people waited to see who would be the person to be thrust by chance into a position of such heavy responsibility.

A man was then seen approaching the Ka'ba. He was Mohammad, the future Prophet of Islam, and those present acclaimed him with shouts of "al-Amin! al-Amin".

This was the name by which the young Mohammad was spoken of by the people of Mecca—a name bestowed upon him by popular consent. This expression means "the honest", "the truthful", "the honourable", "the true to trust".

This event is to be found recorded in almost all the original authorities—Tabri, Ibn Hisham, Ibn Sa'd, Zurqani and Tarikhe Khamis, for instance, to name only a few.

The reader would perceive that, in the circumstances no one but a novelist, grown into the habit of playing loosely and carelessly with adjectives, would venture to use the word "loafer" with regard to the Holy Prophet, may peace and the blessings of God be upon him.

It should be remembered that the Holy Prophet was 35 when the Ka'ba was rebuilt. The reputation, however, in consequence of which he was called al-Amin at that time must have been of some years' standing when that incident took place. Thus we have the collective unanimous evidence of the people of Mecca

Digitized by Khilafat Library Rabwah

that the exemplary life led by the Holy Prophet was such that no one can now speak of him as a "loafer" without convicting himself of either ignorance, which is culpable in a historian, or deliberate violation of Truth and an outrage against Justice.

Before passing on to the next instance we should like to reproduce another small paragraph from *The Life of Mohammad* by Sir William Muir:

"Our authorities all agree in ascribing to the youth of Mohammad a modesty of department and modesty of manners rare among the people of Mecca. His virtue is said to have been miraculously preserved. 'I was engaged one night', (so he himself relates) 'feeding the flocks in company with a lad of Koreish. And I said to him, if thou wilt look after my flock I will go into Mecca and divert myself there, even as youth are won't by night to divert themselves. But no sooner had he reached the precincts of the city than a marriage feast engaged his attention and he fell asleep. On another night, entering the town with the same intention, he was arrested by heavenly strains of music, and, sitting down, slept till morning. Thus he escaped temptation. 'And after this I no more sought after vice; even until I attained unto the prophetic office'. Making every allowance for the fond reverence which favoured the currency of such stories, it is quite in keeping with the character of Mohammad that he should have shrunk from the course and licentious practices of his youthful friends. Endowed with a refined mind and delicate taste, reserved and meditative, he lived much within himself, and the ponderings of his heart no doubt supplied occupation for leisure hour spent by others of a lower stamp in rude sports and profligacy. The fair character and the honourable bearing of the unobtrusive youth won the approvation of his fellow-citizens; and he received the title, by common consent, of "Al-Amin," 'the Faithful'. (*The Life of Mohammad*, page 19).

It must be mentioned here that the word vice in

Digitized by Khilafat Library Rabwah

above passage is not an accurate translation of the expression used by the Holy Prophet.

It may also be remarked that even Margoliouth, whose bias against the Holy Prophet is almost boundless, has been forced, by the strength of evidence contained in the original sources, to write :

" For many years he was, as we have seen, a respectable citizen, (*Mohammad* by D. H. Margoliouth, page 72).

(3) " For some years the new religion was the secret of a small group of simple people, Khadija, the Prophets' wife, Ali, an adopted son, Zaid, a slave, and Abu Bekr, a friend and admirer." (*The outline of History*, page 602).

Ali, however, was never adopted by the Holy Prophet as his son. He was brought up, no doubt, by him, but that is quite a different matter from adoption as son. The person whom the Holy Prophet adopted as his son was the famous Zaid, his faithful slave whom he had set free.

Sir William Muir, too, has fallen into the same mistake as Mr. Wells in this respect; or perhaps Mr. Wells has followed in the footsteps of Sir William. If that is so, there is strange irony in the fact that with regard to a number of questions where Sir William Muirs' opinion is based on the strength of indisputable original authorities, Mr. Wells prefers to show his independence of outlook; but on a point where Sir William makes a glaring error, so big as to be incomprehensible in a scholar well acquainted with the original authorities as Sir William undoubtedly is, Mr. Wells accepts his view without question.

(4) "The gist of the agreement (concluded at Hodeibiya) was that the faithful should turn towards Mecca when they prayed instead of turning towards Jerusalem, as they had hitherto done, and that Mecca

Digitized by Khilafat Library Rabwah

should be the pilgrimage centre of the new faith. (*The outline of History*, page 607.)

A more glaring instance of inaccuracy than the above it would be impossible to find. The change of Qibla took place in the second year of the era of the Hijra, *i.e.*, the Muslims thenceforward began to pray with their faces turned towards Mecca, whereas so far they had been praying with their faces turned towards the Sacred Temple in Jerusalem. The treaty of Hodeibiya was concluded in the 6th year of the same era. Mr. Wells, in his ignorance born of unhealthy haste, or failure to see the need for meticulous accuracy in the statement of facts, has mixed two events having no connection at all with each other. The change of Qibla was already about four years old when the truce was signed at Hodeibiya, yet Mr. Wells says that it took place on that day and, what is more, that it was one of the conditions on which peace was made.

Here is a translation of the document as given by Sir William Muir :

"Mohammad summoned Ali to write from his dictation. And thus he began: 'IN THE NAME OF GOD, MOST GRACIOUS AND MOST MERCIFUL'! 'Stop', said Soheil, (Representative of the Quraish). 'As for God, we know him, but this new name, we know it not. Say, as we have always said, in thy name, O God!' Mohammad yielded 'Write', he said: 'IN THE NAME OF GOD! These are conditions of peace between Mohammad the Prophet of God, and'—'Stop again!' interposed Soheil. 'If thou wert what thou sayest, I had not taken up arms against thee. Write as the custom is, thine own name and thy father's name! 'Write then,' continued Mohammad calmly: 'Between Mohammad son of Abdullah and Soheil son of 'Amr. War shall be suspended for ten years. Whosoever wisheth to join Mohammad, or enter into treaty with him, shall have liberty to do so; and like wise whosoever wisheth

Digitized by Khilafat Library Rabwah

to join Koreish, or enter into treaty with them. If one goeth over to Mohammad without the permission of his guardian, he shall be sent back to his guardian; but should any of the followers of Mohammad return to Koreish, they shall not be sent back. Mohammad shall retire this year from the city. In the coming year, Mohammad may visit Mecca, he and his followers, during which time Koreish shall retire it and leave the city to them. But they may not enter with any weapons, save those of the traveller, namely, to each a sheathed sword.'" (*The Life of Mohammad*, page 359).

Also see *Mohammad*, by D. H. Margoliouth, page 347.

Exhaustive details of the peace of Hodeibiya are to be found in all the original sources for the Holy Prophet's biography. There is, however, no mention in any of them of the change of Qibla in connection with the peace of Hodeibiya. And naturally there could be none as the change had been made a number of years previously owing to considerations into which it is not necessary to go here. Nor had the adoption of Mecca as the pilgrim centre for Muslims anything to do with the conditions set down by mutual agreement on which peace was made.

(5) In *A short History of the World* Mr. Wells has made a still more glaring mistake. Says he:

"Hostilities followed between Mecca and Medina which ended at last in a treaty. Mecca was to adopt the worship of the One true God and accept Mohammad as His Prophet, but the adherents of the new faith were still to make the pilgrimage to Mecca." (Page 207).

This is pure imagination on the part Mr. Wells, with no vestige of truth in it. A translation of the terms of the peace of Hodeibiya has been given above and readers will observe that in it there is no question of

Digitized by Khilafat Library Rabwah

Mecca adopting the worship of the One true God and of accepting Mohammad as his true Prophet. As a matter of fact the Quraish representative expressly rejected both these views.

Readers may now judge for themselves how far Mr. Wells is qualified to form any opinion with regard to Islam and its Holy founder, may peace and the blessing of God be upon him.

Digitized by Khilafat Library Rabwah

THE MIRACLES OF JESUS AS RECORDED IN THE GOSPELS : THEIR CHARACTER AND VALUE

According to the Gospels, the miracles of Jesus Christ began with his birth, or rather before the event of his birth, to be more accurate. The chapter opens with the "wise men of the east" seeing his star before he was born and coming to worship him. Next, when these wise men left king Herod, after receiving orders from him to go and search for him who was born King of Jews, the star appeared to them again and "went before them until it came and stood over where the young child was". (Mt. 2 : 1 to 9).

This account of how the star appeared to the wise men and how it went before them until it stood over where the young child was, is clear, graphic and very interesting ; and we shall return to it presently to look at it more closely. Passing on for the time being to what follows next we note that the wise men, after they had worshipped the child and presented their gifts and offerings, are warned by God "in a dream that they should not return to Herod (Mt. 2 : 12) ; that the angel of the Lord appeared to Joseph "in a dream" and directed him to flee for safety into Egypt with the young child and his mother ; and that the angel appeared to him again in the same manner after Herod was dead, directing him this time to return to the land of Israel as the danger was over.

The miracles performed by Jesus during the days of his ministry are multifarious :—

1. He cast out devils ; (Mt. 8 : 28, 15 : 28, 17 : 18 and Mk. 1 : 25).
2. Restored paralytics (Mt. 8 : 13, 9 : 6, Jn. 5 : 9).
3. Revived the withered hand (Mt. 12 : 13).
4. Released from the spirit of infirmity (Lk. 13 : 12).

Digitized by Khilafat Library Rabwah

5. Staunched and issue of blood (Mt. 9 : 22).

6. Cured dropsy (Lk. 14 : 2).

7. Allayed fever with a touch (Mt. 8 : 15).

8. Gave speech to the dumb, hearing to the deaf, and sight to the blind (Mt. 9 : 33, 12 : 22, Mk. 7 : 35, Mt. 9 : 29, 20 : 34, Mk. 8 : 25 and Jn. 9 : 7).

9. Cleansed leprosy (Mt. 8 : 3, Lk. 17 : 19).

10. Raised from the dead (Mt. 9 : 25, Lk. 7 : 15, Jn. 11 : 44).

11. Stilled the storm (Mt. 8 : 26).

12. Feeding of five thousand people with five loaves and two fishes, and of four thousand with seven loaves and a few little fishes (Mt. 14 : 19, 15 : 36).

13. Walked on the Sea (Mt. 14 : 26).

14. Changed water into wine (Jn. 2 : 9).

15. Blasting of the fig tree (Mt. 21 : 19).

16. Finding of the coin in the fish's mouth (Mt. 17 : 27).

17. An incredibly big catch of fish by Simon under the instructions of Jesus Christ, whereas formerly he had caught nothing though he had tried hard (Lk. 5 : 6). A similarly heavy catch on another occasion (Jn. 21 : 6).

18. Recovery of nobleman's son of Capernaum (Jn. 4 : 50).

19. In addition to these specific instances, there are general statements of multitudes having been healed as in Mt. 19 : 21.

Now let us study these miracles a little more carefully. The very first on our list confronts us with a serious difficulty. The Gospel narrative would have us believe that the star in question went with the wise men of the East until it stood over where the young child was. With the best will in the world is difficult to understand how this could have taken place. The stars are so far away from this earth that when we look at the sky at night, it is impossible to see over which house any particular star is standing. It would be

Digitized by Khilafat Library Rabwah

possible to determine this only if a star were to come down low enough. Are we to understand the Gospel narrative to imply that the star, which the wise men of the east saw, had actually so come down ; that, hanging in that most unusual position for a star, it moved forward regulating its pace by the pace at which the wise men were travelling. Again, if the star did actually come down so low and if it moved forward to guide the wise men to the House where the infant Jesus was, and then it stopped and hung stationery over that house, was not the occurrence so wildly out of the common as to attract universal attention and to force acceptance of Jesus Christ ? or, in any case, to frighten out of their wits the population of the region in the immediate neighbourhood ?

Proceeding to study the miracles performed by Jesus Christ, the same element in them impresses us more than anything else—the super-natural in them is so patently clear as to make it impossible for any body to deny or reject Jesus after once having seen one these miracles performed, or after hearing an account from a trustworthy source. Take, for instance his casting out of the devils. In Mat. 8 : 28 Jesus comes across " two possessed with devils, coming out of tombs exceeding fierce, so that no man might pass that way. And, behold, they cried out, saying, what have we to do with thee, Jesus, thou Son of God ? Art thou come hither to torment us before time. And there was a good way off from them a herd of swine feeding. So the devils besought him saying, if thou cast us out, suffer us to go away into the herd of swine. And he said unto them, go. And when they were come out, they went into the herd of swine : and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. "

The whole performance, it should be noted, was a public performance, so to say, not an action done quietly or privately. " And those that kept them fled, and went their ways into the city, and told everything,

Digitized by Khilafat Library Rabwah
and what had befallen to the possessed of the devil."

In Mt. 15 : 28 there is the same dramatic effect. "Then Jesus answered and said unto her, O woman, great is thy faith : be it unto thee even as thou wilt. And her daughter was made whole from that very hour." Also in Mt. 17 : 18, wherein Jesus "rebuked the devil "which departed "that very hour," leaving the afflicted person thenceforth in peace.

In Mk. 1 : 25, too, the incident bespeaks equally clearly of the supernatural in Jesus. A dialogue takes place between Jesus and the unclean spirit in the presence of a goodly number of spectators who, when the unclean spirit was driven out, wondered at the power of Jesus Christ.

The servant of the centurion, at the mere word of Jesus Christ "was healed in the selfsame hour." In Mt. 8 : 6 and 7, Jesus says to the sick of the palsy : "Arise take up thy bed and go unto thine house. And he arose, and departed to his house." In Jn. 5 : 9, "the man was made whole, and took up his bed and walked."

In Mt. 12 : 13, the withered hand of the man "was restored whole" as soon a Jesus said to him : "stretch forth thine hand."

In Lk. 13 : 12, Jesus called to him a woman who "had a spirit of infirmity 18 years," "and said unto her, woman thou art loosed from thy infermity. And he laid his hand on her : and immediately she was made straight, and glorified God."

In Mt. 9 : 22, "a woman which was diseased with an issue of blood twelve years" "was made whole from that very hour" the moment Jesus said to her : Daughter, be of good comfort ; thy faith hath made thee whole."

Digitized by Khilafat Library Rabwah

In Mt. 8 : 15, he cured Peter's wife's mother of fever by simply touching her hand.

Glancing over speech being given to dumb, hearing to the deaf, sight to the blind and the cleansing of the leprous, we come to Jesus raising from the dead. In Mt. 9 : 25, a certain ruler's daughter, whom her people believed to have died, rose when Jesus took her by the hand. "And the fame thereof went abroad into all that land."

In Lk. 7 : 15, a man "that was dead, sat up and began to speak." "And there came a fear on all : and they glorified God, saying, that a great Prophet is risen up among us; and that God hath visited his people." It should be noted that this man, having died, was being carried on a bier. When Jesus came and touched the bier, "those that bore him stood still" while Jesus said : "young man, I say unto thee, Arise." So at the performance of this miracle, too, there were spectators who saw it all happen with their own eyes.

In Jn. chapter 11 we have the long, detailed and graphic story of how Lazarus was raised after he had lain in the grave four days.

The way in which Jesus stilled the storm (Mt. 8 : 26) is no less dramatic, nor his walking on the sea. Peter, too, was enabled to walk on the water.

In Mt. 21 : 16, the fig tree withered away presently when Jesus said unto it : "Let no fruit grow on thee henceforward for ever."

In the case of the miracles which were performed on those possessed with the devil there rises the interesting question whether Jesus, too, held beliefs of the superstitious kind implied in the Gospel narrative of these occurrences. In case Jesus was free from these superstitions we cannot but conclude that the witness or witnesses on whose authority the Gospel narrative is based were extremely incompetent to interpret the

Digitized by Khilafat Library Rabwah

doing of Jesus. Themselves superstitious, they have imparted an element of gross superstition to the doings of a man to whom superstitious beliefs cannot be ascribed.

The superstitious character of these miracles as recorded in the Gospels is so clear and pronounced and thorough that they are not capable of bearing any other interpretation. It is impossible, for instance to read any other meaning into Mt. 8 : 28. Jesus met two men possessed with the devil, who were coming out of tombs, so exceeding fierce that no man might pass that way. The devils besought Jesus that they be sent into the herd of swine feeding nearby, which Jesus did. No sooner had the devils entered into the herd than the swine ran violently down a steep place into the sea and perished.

Another interesting point in this connection is that this herd of swine was not the property of Jesus. It is incomprehensible how Jesus could have consented to inflict a financial loss upon the owner merely to do a favour to the devils.

Thus we are forced to the conclusion that those who witnessed these events were not competent observers : they did not see these occurrences in the light of their reality. On the contrary, they so moulded and interpreted what they saw as to make it conform to the superstitious, exaggerated, lop-sided ideas and conceptions characteristic of the ignorant multitudes.

This tendency of the Gospel narratives to invest the doings of Jesus with a highly exaggerated element of superstition, the super-natural and drama—to make them look bizarre, as a matter of fact— is their most prominent characteristic. If there is no exaggeration in these accounts, if the super-natural powers of Jesus were manifested precisely as clearly and to as large numbers of men, it is difficult to imagine how any one could have rejected or denied him. A faith reinforced and strengthened by these miracles should, moreover,

Digitized by Khilafat Library Rabwah

have stood all tests no matter how stringent. But the Gospels themselves bear out that of real believers in Jesus there were, really speaking, none. In the picture we see Jesus moving about from place to place showing all manner of wonderous works; and these wonderous works are witnessed by crowds and multitudes: but of disciples we see no more than twelve, and even they forsook him and fled at the first sign of danger. Obviously there is something wrong with the Gospel account of the miracles, or the men who witnessed them were extremely peculiar men. It is in human nature that miracles beget belief, faith and devotion: the clearer the miracle, the more firm the faith inspired by it. But what are we to think of the miracles of Jesus Christ in which the miraculous is far more pronounced than in the miracles shown by any other prophet or man of God, but which, notwithstanding, remained so barren of results.

It is urged by some that the miracles shown by Jesus were not intended by him to create faith, but this is a wrong view of the matter. It cannot be denied that Jesus referred to these miracles as proof of his claim:

"Now when John had heard in the prison the works of Christ, he sent two of his disciples. And said unto him, Art thou he that should come, or do we wait for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." (Mt. 11 : 2 to 5.)

"But I have greater witness than that of John: for the works which the father hath given me to finish, the same works which I do, bear witness of me, that the father has sent me." (Jn. 5 : 36.)

Similarly Jesus refers to the miracle of having raised up Lazarus from the dead "that they may believe

Digitized by Khilafat Library Rabwah

that thou hast sent me." (Jn. 11 : 42.)

Further, Jesus condemned the cities where most of his works had been done and yet the cities had not repented. (Mt. 11 : 20.)

To conclude, whatever the real nature and true value of the miracles of Jesus Christ, the Gospel conception of miracles is defective, Gospel accounts of the miracles of Jesus highly coloured—even distorted—and their value poor to a degree.

Digitized by Khilafat Library Rabwah

THE MEANING OF JINN AS USED IN THE HOLY QURAN AND THE HADITH [1]

In connection with the Holy Prophet's journey to Taif (about two years before the migration to Medina) it is recorded that on his way back to Mecca he was one night absorbed in his recitation of the Holy Quran when a party of jinn, happening to pass by his camp and hearing the recitation, was deeply impressed; and that on returning to their own people they told them about the advent of the Holy Prophet and about the Holy Quran to which they had listened. In the Holy Quran this incident is referred to in two places.[2] From both these passages it would appear that the Holy Prophet himself was not aware at the time that the said party had listend to him, having been informed on the point later through divine revelation.

The incident is mentioned in history, too, as well as the works of Hadith. The books of history and the works of Hadith give a few varying minor details, but the main purport of the two is practically the same—*i.e.* a party of jinn listened to the Holy Prophet's recitation and went their way deeply impressed.

It is possible that an occurrence of this kind may have taken place more than once, in which case the difference in details as given by various sources would be due to the fact that reports which vary in some particulars are really reporting different incidents. But here we are not much concerned with explaining away this difference because the point involved is not so important as another question to which we propose to devote a little space here and which is: "What is meant by the

1. Translated from *Sirat Khatmul Nabiyin*, by Hazrat Mirza Bashir Ahmad, M.A.)

2. *Surah al-Ahqaf, ruku' 4, and surah al-Jin, ruku' 1.*

Digitized by Khilafat Library Rabwah

word jinn ? and what is the significance in a party of jinn having listened to the Quran and carried a good impression of it to their native land while the Holy Prophet, for some time, remained unaware of the occurrence.

It should be borne in mind that the idea of the existence of jinn is found in all races and countries in one form or other, to a greater or lesser extent. It is to be met with both in the secular as well religious literature of every nation. With regard to details concerning these creatures, however, ideas differ enormously from country to country, as also among members of the same race or group. In the literature of some nations the jinn are presented as possessing incredible supernatural powers, investing them with a kind of control which they can exercise at will over this universe and the affairs of mankind,—an idea on account of which many a people render acts of worship to them. In the literature of other countries, these creatures are looked upon as dangerous and evil spirits. Islam, however, rejects these views. It holds that the jinn are an invisible creation of God which includes in its number both good and bad individuals, so to say, just as among men some are righteous and some evil minded. But the big difference in the Islamic stand point and the views held by other religions or sections of the human race is that according to the Islamic idea there is no point of contact between the circle of life of human beings and of those unseen creatures which we are here speaking of as jinn, though in rare cases, and when the occurrence can serve some useful purpose, God enables a human being to catch a fleeting glimpse of this invisible world.

In the Quran, the word jinn occurs in 26 different places,[1] but its meaning is not the same in all places as in Arabic this word has a wide range of meanings.

1. *Surah al-An'ám, ruku's 12, 14, 15, 16 ; Surah al-Rahman,* twice in *ruku' 2; Surah al-A'raf, ruku' 4, 22 ; Surah al-Kahf, ruku' 7 ; Surah al-Naml, ruku' 2, 3 ; Surah Ha-Mim, ruku' 3, 4 ; Surah al-Ahqaf, ruku' 2, 4 ; Surah al-Jinn, ruku' 1*(thrice) ; *Surah Bani Israel ruku' 10 ; Surah Hud, ruku' 10 ; Surah al-Sajidah, ruku' 2 ; Surah al-Nas, ruku' 1 : Surah al-Zariyat, ruku' 3, Surah al-Saba, ruku' 2, 5.*

Digitized by Khilafat Library Rabwah

From a collective study of these passages, however, it is to be perceived that the jinn are a kind of invisible creation of God which resembles man in some respect and only to a certain extent, being capable of both progress and retrogression. But the word, in a number of passages out of these 26, is used in its secondary and derivative meaning.

In Arabic the word jinn is derived from a root which carries the meaning of hiding, going into concealment, to take cover, to get dark, or to cast a shadow over something. The word "Jannat" means a garden because the trees in it throw their shadow on the ground underneath; the word "janin" is used for a child still in the mother's womb because until the time of birth it is a thing hidden there; "Majinnah" means a shield because the warrior takes cover under it to guard himself from attack; "Jonun" means madness because the mind of a madman is fogged on account of disease. The word "Janán" means heart as it is hidden in the breast, or sometimes it means night, or the dress we wear as they serve to hide the earth and our bodies, respectively, from view; "Janan" means a grave, or the shroud in which a corpse is wrapped before burial; "Jaan" means a snake because it hides in holes and crevices in the ground; and "Junnah" is an article of female attire which women in some countries wear partly over their heads and partly wrapped round the shoulders; and so on. All these words are derived from the same root. In Arabic idiom the word jinn, according to the principle just explained, is often applied to men placed high in society who do not mix much with the masses; and in this sense the word is used in the Quran in juxtaposition to the word "inas" which means common men. For similar reasons the word is also applied to tribes or nations living in some isolated region, without contact with the outside world; and some competent scholars hold the view that where the Quran says that a deputation of jinn listened quietly to the Holy Quran and then went its way, the word is used in this last meaning, *i.e.*, either these jinn were some high placed

Digitized by Khilafat Library Rabwah

chiefs who preferred not to see the Holy Prophet openly, or they were members of some tribe which, for geographical reasons or the like, was out of contact with the rest of the country. As this explanation is supported by the idiom and usage of Arabic language, there is no reason why it should not be accepted.

If, however, the word is understood as referring to invisible creatures other than human beings (the existence of which is clearly deducible from the Quran, but with regard to which we know no details) even then it yields no ground for criticism. The field of God's creation, both visible and invisible, is so immeasurably vast that no sensible man would make bold to say that his knowledge has got to the end of it; that beyond what he has seen and knows about there is nothing else. Even in the material Universe around us, science tells us that there are millions and millions of beings with physical bodies which, notwithstanding, remain invisible to the human eye. Then what conclusive proof is there that no order of life, so constituted as to remain unperceived by man, exists outside the circle of human knowledge?

However, it should be clearly borne in mind that Islam does not teach us to believe in invisible beings who have the power to interfere with human affairs, tormenting man at times and at times providing him with fun, or mystifying him, by changing themselves now into one thing and now into another. Such ignorant superstitions have no place in the Quran, or the Hadith, or Muslim history. All that is deducible from the scriptures is that among the countless varieties of the creation of God there is one kind which, as its name implies, is hidden from the eyes of man and which, ordinarily, has no concern with him.

Now there remains the question as to what was the special significance of the event which made it deserving of mention in the Holy Quran? No matter how we understand the event to have taken place, *i.e.* whether the party, which listened to the Holy Prophet,

Digitized by Khilafat Library Rabwah
was a party of high placed men, or of members of an isolated tribe, or of invisible beings of the kind mentioned above—in all cases the significance would be the same, namely that it held a grand prophecy that the time had come when invisible forces, set into motion by the all powerful unseen Hand of God, were, in a short time, to invest Islam with a power and glory as astonishing and marvellous as unexpected. And in point of actual fact we see that, subsequently to the Holy Prophet's Migration to Medina, there was a rapid change for the better in the fortunes of Islam until, in a short period of seven years, the whole country was owing allegiance to it.

It should further be borne in mind that if we take the word jinn as referring to the invisible creation of God, then the occurrence would be of the nature of "Kashf".

Further, it is mentioned in the Hadith that the party consisted of seven members, who belonged to Nasibain, a town in Syria.

The word seven, in Arabic idiom, denotes plentifulness and entirety. In the case under discussion it would denote the multiplicity of forces which the Hand of God was about to put into operation to strengthen Islam. Significance of the town being in Syria implied that soon the influence of Islam would overflow the boundaries of Arabia, and that Syria would be the first foreign country to come under it.

Digitized by Khilafat Library Rabwah

NOTES AND COMMENTS

Religious Instruction in Indore Schools

According to an A. P. message from Indore published in the *Civil and Military Gazette*, Lahore, of September 3, 1938, that progressive Indian State is taking steps with a view to promote communal harmony and to develop sound moral character among students through religious instruction in Schools.

Believing that such instruction to students of impressionable age would foster mutual respect for each others religion and "thus build up a new body of citizens inbued with feelings of tolerance, fellowship and sympathy", the state authorities, in 1927, sanctioned a scheme for the preparation of a series of text-books for the various classes of schools, treating all the main religions followed in India and bringing out the beauties of and the contribution to human culture made by those religions.

In 1931, we learn, this scheme was entrusted to Professor Jwala Prasad, Singhal, of the Holkar College, Indore, for execution. The books thus prepared have been approved by the State Cabinet as well as experts of various religions approached by the state authorities.

This is a step in the right direction. Given an initial measure of goodwill for various religions among the teachers and pupils (of which the signs are beginning to be visible in India) and given the right type of text-books, the experiment has a good chance of success, in which case those responsible for the conception and execution of the scheme shall have done a service, not only to Indian nationalism but also to humanity at large and the cause of peace, the value of which it would be impossible to exaggerate.

Digitized by Khilafat Library Rabwah

We hasten to congratulate His Highness the Maharaja of Indore and his cabinet, along with other officers concerned, on this wise move, and pray to God that the noble effort may be crowned with success.

In connection with the kind of religious instruction which the Indore State authorities are aiming at, broad sympathy should be made the unfailing and invariable keynote and, desirous of making a contribution to the laudable effort, we feel impelled to put forward this suggestion by reproducing a passage from the *Message of Peace* published by the holy founder of the Ahmadiyya Movement in Islam in 1908 :

" My dear countrymen, that religion is no religion which does not inculcate broad sympathy, nor does that man deserve to be called a man who does not have a sympathetic soul within him. God has not withheld his bounty from any people. The powers and faculties which he bestowed upon the ancient peoples of India, have also been bestowed upon the Arabs, the Persians, the Syrians, the Chinese, the Japanese, the Europeans and the Americans. For all of them the earth of God serves as a floor, and for all of them the sun, the moon, and the stars give their light, and perform such other functions as God has charged them with. All of them derive benefit from the air, water, fire earth and other things created by God, and all of them use the produce of the earth, its corn and its herbs, its flowers and its fruits. These liberal ways of God teach us that we also should do good to all mankind, and should not have a cramped outlook, or a confined sympathy.

" My friends, know it for certain that if any people should fail to honour this divine example, if any people should fail to shape their conduct in accordance with this pure example, then that people shall soon be destroyed, and the evil consequences of their transgressions shall be visited not only on themselves, but also on their unborn generations. Ever since the world came into existence, the righteous over all lands have proclaimed that man survives by cultivating the fine attributes of

Digitized by Khilafat Library Rabwah

God, and that both the physical and spiritual life of man depend on his conformity to divine morals from which all peace is to be derived."*

Efforts to cure Indifference to Religion

It has been reported in the press that a proposal is to be put before the Central Assembly of each of the great Churches (other than the Roman Catholic) in England, Scotland and Wales to appoint, at the rate of £10,000 a year, a small whole-time staff and a council to guide the work of the staff, to conduct an enquiry into the growing indifference to Church-going.

This item of news, though it comes at a time when man kind all over the world is holding its breath in nerve-racking suspence over the question of war or peace, is not without a certain amount of interest for those people whose conception of life is not confined to the material plane alone. In the first place it indicates that indifference to religion has assumed disquiting proportions. What is true with regard to England, Scotland and Wales in this respect can be taken to be applicable to the rest of Christendom as well.

Experience tells us that a deep abiding faith in the existence of God as the Intelligent Creative Genius and the Controlling Power behind the universe, is the fountain spring of all religious life. Just as no grass would grow if there is no moisture in the soil and the air, similarly, the religious instincts of man wither away and die when there is no faith in God to make them sprout out and bear fruit.

*"The Message of Peace" is the name of a small pamphlet published by Hazrat Mirza Ghulam Ahmad, the founder of the Ahmadiyya Movement in Islam. The subject with which this pamphlet deals is the question of Hindu-Muslim Unity. Published in 1908, this is, we believe, the first voice raised in modern India with a view to promote inter-religious goodwill in the country, and the suggestions put forward embody, we feel sure, the only constructive plan capable of replacing hatred and ill-will with understanding, appreciation and co-operation. The pamphlet (both in English and Urdu) can be had from the Nazir Dawat-o-Tabligh, Qadian, Punjab India.

Digitized by Khilafat Library Rabwah

Obviously the object of the enquiry is to cure the indifference. The causes which lie at the root are manifold but not difficult to locate by careful investigation. To remove them, however, lies beyond the power of man as, whatever their immediate nature, they would be found to spring from lack of faith in the existence of God. To the modern man, brought up to regard the working of the intricate machine of Life as an interlocked chain of causation, there is no room in the universe for God: in his pre-occupation with what monopolises his attention because it is visible, he has lost sight of the ultimate Cause from which all those causes spring which to our mortal eyes appear to be shaping and reshaping the universe. The existence of God can only be brought home to man through the agency of some one whose connection is so deep and intimate with God that in the story of his life the Hidden Hand can be seen clearly. Those who like to preserve the influence of religion should either rally round the banner of such a servant of God (there has been one such in our own days) or they should become reconciled to a future Godless race of men.

Another interesting aspect of the indifference to religion in Christian countries is the effect it would have upon the worldwide net-work of Christian Missionary activity. When the fountain head exhausts itself and changes into a dusty hole, the streams which ran from it automatically run dry.

USEFUL RELIGIOUS LITERATURE

Digitized by Khilafat Library Rabwah

	Rs.	A.	P.
1. THE HOLY QURAN PART I—Translation with explanatory notes, size 20×30/8, pages 121 ...	1	0	0
2. THE TEACHINGS OF ISLAM—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi. Gives a solution of five fundamental probelems of human life. An epoch-making book			
Bound, size 22×20/16, pages 191 ...	0	5	0
Unbound, size 20×30/16, pages 198 ...	0	2	0
3. THE LODE STAR—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah. Deals with the great reformation brought about by the Holy Prophet among the illiterate, uncultured Arabs which made them the teachers of the world in social matters, polity and ethics. Size 17×27/28, pages 84 ...	0	4	0
4. AHMADIYYAT OR THE TRUE ISLAM—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community. This book deals in a simple and lucid manner briefly but fully and completely with all the different aspects of the teachings of Islam and Ahmadiyyat. A compendium of the Quranic teachings.			
Bound, size 20×30/16, pages 433 ...	2	0	0
Unbound, pages 456 ...	0	10	0
5. THE TRUTH ABOUT THE SPLIT—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community. A survey of the causes that led to the split which occurred in the Ahmadiyya Community on the death of Hazrat Maulana Noor-ud-Din, First Successor of the Promised Messiah. Size 20×30/16, pages 376 ...	1	0	0
6. A PRESENT TO KINGS—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. An epistle to H. E. H. the Nizam of Hyderabad dealing with the claims of the Founder of the Ahmadiyya Movement and with the proofs and arguments that support them. Size 20×26/8, pages 90 ...	0	12	0
7. A PRESENT TO THE PRINCE OF WALES—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. A booklet presented to the Duke of Windsor when he visited India in 1922 as the Prince of Wales. In Biblical language the book beautifully deals with the subject that the present is the time for the much-awaited Deliverer of Humanity to appear. Towards the end a passionate appeal has been made to the Prince to accept Islam.			
Bound, size 20×30/16, pages 103 ...	1	0	0
Unbound, pages 120 ...	0	5	0
8. AHMAD THE MESSENGER OF THE LATTER DAYS—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community, Qadian. A booklet on the life and character of Ahmad, the Promised Messiah.			
Bound, size 17×27/8, pages 86 ...	0	12	0
Unbound, pages 68 ...	0	3	0
9. THE AHMADIYYA MOVEMENT—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. A resume of the teachings of Ahmad with a brief history of the Ahmadiyya Movement.			
...	0	8	0

10. ISLAM AND SLAVERY—By Mirza Bashir Ahmad, M.A. Rs. A. P.

A pamphlet briefly dealing with the teachings of Islam about slavery and exploding the unfounded charge that Islam perpetuates this inhuman institution, size 20×30/16, pages 90 0 5 0

11. THE HADITH—By Maulvi A. R. Dard, M.A.

A booklet on the importance of *Hadith*, and its place in Islamic theological literature, size 30×30/16, pages 112 ... 0 6 0

12. THE FAMILY OF THE FOUNDER OF THE AHMADIYYA MOVEMENT—Compiled by Sufi Abdul Qadir, B.A., and revised by Mirza Bashir Ahmad, M.A.

It is a brief history of the family of the Holy Founder of the Ahmadiyya Movement, size 23×30/16, pages 64 ... 0 5 0

13. A MESSAGE OF PEACE—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah.

The pamphlet contains valuable suggestions as to how peace among different Indian communities can be established on a sound basis, size 20×26/8, pages 40 ... 0 1 0

14. POLITICAL SOLIDARITY OF ISLAM—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

A pamphlet showing to the Indian Muslims the way how to become a united, disciplined and well-knit community, size 20×26/8, pages 20 ... 0 1 0

15. ISLAM AND OTHER FAITHS—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

Containing a comparison between the teachings of Islam and other faiths, size 20×26/8, pages 52 ... 0 2 0

16. A MESSAGE FROM HEAVEN—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

Digitized by Khilafat Library Rabwah

A call to the Western people to Islam, size 17×27/16, pages 44 ... 0 1 0

17. HINDU-MUSLIM PROBLEM AND ITS SOLUTION—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

Contains workable suggestions to bring about permanent communal peace and amity, size 17×27/8, pages 44 ... 0 2 0

18. THE MUSLIM PRAYER—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

A brief description of the Islamic form of worship containing photographic illustrations of the different postures and genuflexions, size 17×27/8, pages 50 ... 0 2 0

19. SOME SUGGESTIONS FOR THE SOLUTION OF THE INDIAN PROBLEM—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

A scholarly and comprehensive survey of the Indian political problems and their solution, size 20×30/16, pages 464 ... 2 0 0

20. A REPLY TO MR. K. L. GAUBA'S QUESTION PROPOSED TO BE PUT IN THE ASSEMBLY—By Maulana Sher Ali. A small pamphlet refuting the charge that the Holy Founder of the Ahmadiyya Movement used abusive language with regard to the leaders of other communities, size 20×26/16, pages 16 .. 0 1 0

21. EXTRACTS FROM THE HOLY QURAN—Size 20×30/16, pages 404 0 12 0